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RELIGION

SCIENCE

# The Columbian Star.

Vol. III.]

WASHINGTON CITY, SATURDAY MORNING, JULY 17, 1824.

[No. 29.]

**The Columbian Star.**  
A COMMITTEE OF THE GENERAL CON-  
VENTION OF THE BAPTIST DENOMINA-  
TION IN THE UNITED STATES.  
Published every Saturday,  
AT THE COLUMBIAN OFFICE,  
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WASHINGTON CITY.

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to the later period.

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every succeeding insertion, 25 cents.

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subscribers, shall be entitled to the Star gratis.  
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the Columbian Star, should be addressed to  
J. S. KNOWLES, the editor: Letters on  
business, to JOHN S. MERRAN, the publisher;  
not paid.  
Profits of the work sacred to the cause of  
the Gospel.

## Communications.

For the Columbian Star.  
"A good man seen, though silent, counsel  
gives."

Moral excellence possesses a dignity  
which is revered, even by those who  
are not influenced by its principles, and, on  
this account, we need not wonder that  
every one is desirous of being esteemed  
by others. Wicked men are  
sometimes capable of advancing very judi-  
cious moral sentiments; but it will be found  
difficult for every class of persons to  
commend genuine goodness by their words,  
and by the general deportment of their  
lives. The discrepancy which is observ-  
ed between what people approve, and what  
they practise, springs from a defect which  
is deep in the human constitution, and no  
equitable correction can be applied but such  
as the Gospel furnishes.

We have no criterion so safe and proper,  
which to judge of the real disposition  
of a man's heart, as that which is afforded  
by the tenor of his actions. In vain may  
we speak to others of the excellencies of  
religion, when he does not display its trans-  
forming power, by a well ordered life;  
we will not believe he has received the  
truth in the love of it, when he lives con-  
trary to its dictates. Although the utmost  
caution is necessary on the part of every  
description of individuals, in order to avoid  
censure and reproach, yet in none is it more  
than in the professed followers of Christ.  
The prominent character which they sus-  
tain, draws the eyes of all towards them,  
being truly "the light of the world," al-  
though mankind are unwilling to acknowl-  
edge them as such, they are rendered con-  
spicuous.

Even those men of this world, who are  
in the habit of construing the faults of  
Christians with malicious intentions, will  
take an improper use of them, for the  
purpose of sanctioning their own irregu-  
larity. And furthermore, Christians them-  
selves copy after each other, and an erro-  
neous course pursued by one, is often the  
cause of many offences among his brethren.  
The lives of Christians," says a writer,  
are books which all men read." They  
are brought under the most rigorous scrutiny;  
and the least delinquency seldom escapes  
observation.

The great object of the saints should be  
to display such a character as will tend to  
draw men to Christ. Were this kept con-  
stantly in view, they would be more care-  
ful to lead irreproachable lives, and to man-  
ifest to others, that according to their so-  
cial declarations, they are not of this  
world. But how can so laudable a purpose  
be accomplished? Not, surely, by pursu-  
ing the round of fashionable pleasures: not  
by joining with the wicked in vain conver-  
sation.

So great a resemblance in these respects  
to what we often witness in the conduct of  
Christ's professed disciples, and of the devotees  
of Satan, that we cannot tell where to draw the  
line of distinction. They go on in such har-  
mony, that we might suppose them to be an-  
imated by the same principles, and to have  
before them the same prospects of re-  
ward. But a correct and amiable deport-  
ment, one which is uniformly guided by  
the precepts of the Bible, none can despise; for  
when true goodness appears in its majesty  
and loveliness, it proves an admonisher of  
evil doers, and commends itself to the con-  
science of gainsayers as an invaluable pos-  
session. A holy life speaks more than  
volumes in praise of vital godliness; its voice  
is more powerful than the most noisy de-  
claration. These reflections cannot be  
passed over lightly by any Christian who  
considers the efficacy of a good example to  
deter from crime and to excite to virtue.  
"Pure religion and undefiled before God  
and the Father, is this, to visit the father-  
less and widows in their affliction, and to  
keep himself unspotted from the world." The  
Apostle Peter addresses us in this lan-  
guage: "For so is the will of God, that,  
with well doing, ye may put to silence the  
ignorance of foolish men."

For the Columbian Star.

The truly pious and justly celebrated  
Mr. Buck gives the following excellent ad-  
vice in relation to stated meetings for the  
useful purposes of social prayer:

"Stated meetings for social prayer."

"These meetings should be attended with  
regularity; those who engage should study

simplicity, brevity, Scripture language, se-  
riousness of spirit, and every thing that has  
a tendency to edification."—*Theological  
Dictionary.*

Georgetown, D. C. July 6.

## Biography.

From the Rev. Dr. Kendrick's Sermon.

MEMOIR OF THE REV. OBED WARREN.

The Rev. Obed Warren, was born of pi-  
ous parents, in Plainfield, Connecticut,  
March 18th, 1760. At the age of seven he  
was a subject of the awakening, and he af-  
terwards thought, of the saving influence  
of the spirit of God. This however he  
kept to himself, for several years. His pa-  
rents removed, while he was young, into  
Dudley, Massachusetts, where he made a  
profession of religion, and united with the  
Baptist Church in that place, at the age of  
fifteen. Here he entered the ministry, and  
on the day he was 21 years old, preached  
his first sermon. He had a call in Hal-  
ifax, Vermont, where he was ordained,  
and continued for several years, until he re-  
moved to Salem, New-York. Here he spent  
a great deal of his public life, and was in-  
strumental of building up a respectable  
church and society. He was favoured with  
several revivals of religion among his peo-  
ple, and was extensively useful in that re-  
gion of country, in his visits to destitute  
churches, and in the Vermont Association,  
of which he was a member. After labour-  
ing successfully in Salem, nearly 20 years,  
he had a conviction that his work in that  
place was done, and that God called him to  
another part of the harvest. This, how-  
ever, did not accord with the wishes and  
judgment of his people. Their parting was  
painful, yet in his view a duty. He lab-  
oured for a time with neighbouring churches  
in Cambridge and Housick, and at length  
removed to Delhi, in the county of Onon-  
daga. He spent about two years in that  
place, in which time the church built them  
a house of worship, and were favoured with  
a revival of religion, which greatly increas-  
ed their number. The cloud on which his  
eye was constantly intent, then directed his  
removal to an afflicted people in Scipio,  
with whom he laboured, much to their satis-  
faction, the following year. Before the ex-  
piration of the year, however, he received  
a call from the 1st Baptist Church in Ea-  
ton, which, from various circumstances, he  
deemed it his duty to accept. By this re-  
moval, he was placed near the centre of  
the Madison Association, the Hamilton and  
Madison Missionary Societies, and near the  
Baptist Literary and Theological Seminary  
—in all of which, he took a very decided  
interest. It is presumed, that in no part  
of his life, was he more active, or more useful  
to the general interests of the kingdom,  
than during the three years he resided in  
that place. He was an active member of  
the Board of the Hamilton Missionary So-  
ciety, and was one of their Agents. He  
was also a firm supporter of the Theologi-  
cal Institution. At different periods he filled  
the office of President of the Board, of  
Chairman of the Executive Committee, and  
of Agent for collecting funds. His correct-  
ness of judgment, known integrity, and  
weight of character, gave him much influ-  
ence in removing the fears, and obviating  
the prejudices of many against the Institu-  
tion. He embraced the object as a very  
important one, and entered fully into the  
principles of the constitution, and the mea-  
sures adopted for its support. When he  
came to Eaton, he considered that as his  
last remove; but He who directs the  
steps of man, had a work for Warren  
to do in Covert. The winter before his  
death, he was called to that place, and went  
in "the fullness of the blessing of the Gos-  
pel of Christ." In July following, he wrote  
to a correspondent as follows:—"It will be  
agreeable to you to hear, that I am in health,  
and have full employment in this destitute  
region. There is a little revival in this  
church. Nine, including myself, have joined  
by letter since I came here. Last Sab-  
bath, a large assembly went from the meet-  
ing house to the Lake shore—a very pleas-  
ant situation for the occasion—there was  
much water. I immersed six in the fellow-  
ship of the church—four young men recent-  
ly converted. Some others, we hope, have  
been brought out of darkness into the light  
and liberty of the Gospel." His care for  
the Theological School, from which  
he was removed about 70 miles, is expressed  
in the close of his letter, which was  
written but six weeks before his death, and  
was his last communication on the subject.  
"My Brother, your employment at Hamil-  
ton, is closely connected with the interests  
of Zion. You are sensible, that the instruc-  
tion you give to the young men under your  
care, will have effect, after we rest from  
our labours. Were our churches favour-  
ed with pastors, whose understandings are  
fruitful in the mysteries of the kingdom,  
and who are well versed in the laws of God;  
and men who imitate the ancient Apostles,  
in self-denial, faithfulness, and persever-  
ance; there would be much less difficulties  
in the churches; and the mouths of a mul-  
titude of gainsayers would be stopped.  
My brother, I pray God, you may have  
wisdom to perform your duty to the young  
brethren; and you will be pleased to have  
me exhort you, to teach and warn every  
one of them continually, while under your  
direction.—Do write, and let me know how  
the School prospers."

About three weeks before this letter was  
written, he wrote to Rev. John Peck, inform-  
ing him that his brother-in-law, Rev. Jona-  
than Ferris, of Milo, was instantly struck

dead, by a flash of lightning. He also men-  
tions the chastening of his Father's rod,  
which he had just experienced upon him-  
self, as another pledge of his love. "Last  
Saturday," said he, "I had a severe turn  
of cholice—endured more pain than I have  
in any one day for several years. I have  
not regained my usual health; yet through  
the tender mercy of God, was able to preach  
three sermons last Sabbath—experienced  
much satisfaction while preaching and be-  
lieving, "Lo I am with you always, even  
unto the end of the world." You know,  
my brother, that I experience less pain and  
sickness, than is usual for men so far ad-  
vanced in age. Our heavenly Father knew  
it was for my good to have a few hours of  
severe pain. Since that, I have much com-  
fort, in viewing Him, who endured pain, and  
bath died for us, and hath conquered death  
and the grave. Almighty Saviour, help me  
to cry by faith, "O death, where is thy vic-  
tory? O grave, where is thy victory?" O  
that all the saints were more fervent in their  
desires that the Lord of the harvest would  
send forth labourers! O that all the la-  
bourers might work daily as though they  
were doing their last work! How seldom  
do we, when we preach, or converse with  
one another, speak as though we realized,  
there is but a single step between us and  
the eternal world! O for more wisdom—  
more grace—more of the Spirit of Christ—  
more love to souls! O for more fervency  
in praying—more energy and spirituality in  
preaching, exhorting and warning sinners  
to flee from the wrath to come? Do, my  
brother, pray for me, and may we unite in  
praying for each other, and for all our bre-  
thren in the ministry, that we may have  
the empty things of this world beneath our  
feet; that our souls may be blessed, and  
our tongues anointed with the Spirit of the  
Gospel, that we may come to our assem-  
blies every Sabbath, and at all times, in the  
fullness of the blessing of the Gospel of  
Christ; that the flocks under our care may  
be fed with the sincere milk of the word,  
and our garments be pure from the blood  
of our impenitent hearers. Should we thus  
live and preach, and walk in the law of the  
Lord, the light of the Lord, the love of the  
Lord, it would be no matter whether we  
were summoned by chain-lightning, a fit of  
apoplexy, or fever, or consumption, to meet  
our God and Redeemer: for dying would  
only be going home." In this spirit he la-  
boured until the first part of August, with  
increasing prospects of a general revival  
among his people; when it pleased God  
to lay him on a bed of sickness, for a fur-  
ther trial of his faith, and a passport to his  
long desired home. It was not, however,  
till he felt the pangs of death, that he re-  
linquished the sanguine expectation of hav-  
ing his life prolonged. When taken from  
the sanctuary about three weeks before his  
death, he knew not his Father's design, but  
supposed, he should soon be returned to his  
labours, and see more of the salvation of  
God among his people. During his illness,  
he had strong expectations of recovery,  
and even when death was changing his  
countenance, one of his daughters asked  
him if he did not think he was dying, he  
answered, "No, I shall live, and preach the  
gospel." A member of his church standing  
by, said to him, "brother Warren, you are  
dying." He replied, without the least alarm,  
"Well—farewell—I am pure from the blood  
of all men." He spoke but once more, and  
fell asleep in Jesus, in the 64th year of his  
age, and the 43d year of his ministry. He  
was favoured through life with a firm con-  
stitution, never impaired by sickness, nor  
by age, nor by the most arduous labours.  
He had a strong mind, but little cultivated  
in early life; and never much improved in  
classical literature; but richly stored with  
good sense—a well regulated judgment—  
correct views of national interests, and of  
the doctrine of the word of God. His de-  
cision of character, and firm attachment to  
truth, would never allow him to countenance  
an error, even to save the feelings of a  
friend. He had an untiring spirit in contro-  
versy, where he believed the cause of God  
was concerned; and feared not to encoun-  
ter a host. He had elevated views of the  
character of the Christian ministry, and  
spared no pains to expose and remove from  
the churches, those who degraded the of-  
fice. He was an able counsellor, and faith-  
ful leader in the church of God. He was  
solemn and devout, and appeared usually  
to enjoy much of the intercessions of the  
Spirit, and the presence of the Saviour.  
His preaching was plain, practical, and im-  
pressive; calculated to awaken sinners, and  
edify.—In fine his whole character and de-  
portment, as a man, a Christian, and a min-  
ister, united many excellencies which are  
worthy of imitation.

[The Memoir of the Rev. Clark Ken-  
drick, will be given in our next paper.]

## Colonization Society.

CAPE MESSURADO,

The American Settlement in Africa.

The following is an extract of a letter  
received by Mr. G. Roberts, from Dr.  
Isaac Hulse, acting Surgeon on board the  
United States' schooner Grampus. From  
the known veracity of the Doctor, the state-  
ment may be relied on. It is probably the  
latest account from the American Colony in  
Africa.

United States' sch'r. Grampus, }  
May 16, 1824.

MY DEAR FATHER, I have unexpected-  
ly visited the Coast of Africa, and that  
part of it, which, to the Christian and be-  
nevolent world, is by far the most interest-

ing. Knowing the pleasure you take in  
meliorating the condition of mankind, I  
seize the earliest opportunity to give you a  
little picture of the American settlement  
at Cape Messurado, concerning which, I  
have myself been very agreeably disap-  
pointed.

The Cape is in lat. 6 deg. 38 min. N.  
the bay formed between it and Cape Mt.  
which is about 40 miles N. W. of it, affords  
a safe anchorage during a great part of the  
year, as long as the trade winds blow off  
the land. The Cape makes up north, a  
little into this bay, and on the east side,  
and parallel with the direction of the coast,  
puts up Messurado river, a beautiful stream  
50 yards over and 50 feet deep, and unob-  
structed as far up as they have explored.  
At the mouth of this river, however, there  
is a bar, on which there is not more than  
four feet water, at low water. It is well  
stored with various kinds of fish. The  
banks are covered with mangroves, which  
the settlers are wisely cutting up.

The American town is seated on the high  
bank of this river, half a mile from its  
mouth, and about a mile from the north end  
of the cape, so that they have a prospect of  
the bay on one hand, and of the ocean on  
the other—for the broad Atlantic lies spread  
before them as they look west over a mile  
or two of level country. This, you will im-  
mediately perceive, is a situation the most  
beautiful, and, at the same time, the most  
healthful, that could be found in this lati-  
tude. Between them and the sea, there  
are no marshes, and the land breeze gener-  
ally blows on them from across the bay in  
the morning, and the sea breeze returns  
regularly in the evening. The American  
town consists of about seventy or eighty  
houses, and they all have the appearance  
of neatness and comfort within. The town  
is laid out in squares, which gives them a  
free circulation of air, and a fair opportu-  
nity to defend themselves against the attacks  
of the native tribes, by sweeping them with  
cannon balls, in which they have once found  
occasion to exercise themselves. Here the  
African is at home. This is his soil—this  
is his country. Here the American colour-  
ed man, who was an exotic when with us,  
appears in all his dignity, and walks forth  
the lawful sovereign and possessor of this  
beautiful and luxuriant country. Although  
he has never seen Africa, when he arrives  
here, he feels like an alien returned to his  
home—like an Israelite in possession of the  
promised land. He defends himself against  
his invaders, with a consciousness that the  
Almighty fights for him, and he succeeds  
accordingly. Lately, they put to flight two  
thousand warriors, who made an assault  
upon their town, and gave them such con-  
viction of their superiority that they will  
probably not be molested by them again.  
Here nature pours forth all the luxuries  
which are the products of tropical climates,  
and of the fruits that grow spontaneously,  
she furnishes a sufficiency to sustain life. I  
travelled a mile or two through the forest,  
and took some notice of the soil and plants.  
The trees growing to the height of 100 feet  
and upwards, and diameter 4 and 5 feet,  
prove the strength of the soil, while plants,  
esculent and medicinal, are every moment  
springing up under foot. I am informed,  
that the Colonization Society will give a lot  
of ground in town, and a farm in the country,  
to any free coloured person who will im-  
prove them, and will likewise give him a  
passage to the place.

I can easily imagine, Sir, that in less than  
20 years we shall see coffee, rice, tobacco  
and sugar plantations, not less extensive nor  
less rich, than those of the United States  
and West Indies. They hire the natives to  
labour for them at very low prices, and pay  
in what are to them the luxuries of life, viz.  
tobacco, rum, coarse cloth, pipes, beads,  
&c. They also make a very advantageous  
trade with these articles, and receive in re-  
turn, ivory, tortoise shell, and camwood.

The settlers undergo a course of sickness,  
which, if they arrive here during the dry  
season, is nothing more than a slight inter-  
mittent, but if during the rainy season, it  
sometimes puts on a malignant type.

The last expedition consisted of 105 per-  
sons, and none have died, except 2 children.  
I visited perhaps 30 of them, all able to  
walk about, and still visited occasionally  
with a slight chill. It would be advisable  
for those who come out here in future, to  
arrive during the months of December, Jan-  
uary, February and March.

## Missionary.

PITCAIRN'S ISLAND.

We have heretofore published accounts of  
the inhabitants of this island, who are de-  
scendants of the Mutineers of the British  
ship Bounty. The following statement, re-  
cently received, will be found no less inter-  
esting.

The Australasian Magazine, published  
at New South Wales, April 9, 1821, con-  
tains an interesting narrative of a visit to  
Pitcairn's Island, by Captain Raine, in the  
ship Surrey. Having approached near the  
Island, he discovered a British flag flying,  
and in a short time several men, among  
whom were three by the name of Young,  
came alongside in their canoes. They were  
invited on board, and food was set before  
them,—but they would not partake of it  
till they had implored the blessing of God.  
They also returned thanks when they rose  
from their repast.

Afterwards the ship's crew went ashore,  
and were conducted up a steep eminence,  
to a beautiful grove of cocoa-nut trees,  
where they stopped a few moments; the  
sun having gone down, and the moon faintly

glimmering through the trees. And here  
says the narrative, we saw in these poor  
fellows, the beauty of religion; for, before  
we started again, they said, "I think bet-  
ter say now—past sundown;" to which  
they all agreed, and stood up forming a cir-  
cle, and sang a hymn beginning thus:—

"Sing to the Lord Jehovah's name,  
And in His strength rejoice;  
When His salvation is our theme,  
Exalted be our voice."

They then knelt down, and one of them  
offered up a prayer, to which all were very  
attentive, holding up their hands to Heaven  
and saying "Amen." They then again  
stood up and sang another hymn, after  
which they proceeded towards their homes  
in company with the crew. On being asked  
why they stopped to perform their devo-  
tions then, they answered, that they al-  
ways had prayers the first thing in the  
morning, at ten in the forenoon, at sunset,  
and on going to bed:—"Because," said  
they "suppose we no pray to God, we be  
very soon bad men." After ascending an-  
other eminence, they came to a beautiful  
plat of grass, where were seven dwelling  
houses and other buildings. Here Captain  
Raine saw all the inhabitants, except John  
Adams and his wife. John Adams was the  
only surviving Englishman of the Bounty,  
about sixty years of age. Being invited to  
Young's house, Captain Raine found a fine  
supper provided, consisting of a large roast-  
pig, bananas, yams, &c. John Adams,  
though infirm, was able to join the com-  
pany, and on sitting down at table said grace  
as follows:—"O God, bless this perishing  
food for our nourishment, and feed our souls  
with the bread of eternal life, for Jesus  
Christ's sake—Amen." After eating, thanks  
were returned as before. The islanders  
expressed a strong desire that some person  
would come and teach them to read and  
write, and do what is right towards God;  
because, said they, we don't know enough.  
Adams is a worthy man, and deserves their  
lasting gratitude, but he has little or no ed-  
ucation, and consequently, has not been able  
to instruct his people in human learning.  
Many of them, however, can read very well,  
and do read their Bibles a great deal,—but  
none of them can write.

They were always anxious, says the Nar-  
rative, for information on the Scriptures,  
and expressed their sorrow that they did  
not understand all they read. "John Adams,"  
they observed, "wants us to learn the cat-  
echism; but we say no, we learn so much  
we no understand, we no learn all; and same  
with our prayers." They then asked if  
that was not right? I told them they should  
learn the catechism, at which they seemed  
astonished, saying, "What for we learn and  
no understand;" but that, respecting their  
prayers, it was very proper and very nec-  
essary they should understand what they  
were saying. One of them showed such a  
knowledge of the Scripture as was worthy  
of remark, particularly as it evinced his  
simplicity and harmlessness. The subject  
was quarrelling, on which he said, "Sup-  
pose one man strike me, I no strike again;  
for the Book says, suppose one man strike  
you on one side, turn the other to him;  
suppose he bad man strike me, I no strike  
him, because no good that; suppose he kill  
me, he can't kill the soul—he no can grasp  
that; that go to God, much better place  
than here." At another time, pointing to all  
the scene around him, and to the heavens,  
he said, "God make all these, sun, moon,  
and stars;" and, he added, with surprise,  
"the Book says some people live who do not  
know who made these!" This appeared to  
him a great sin. They all of them frequent-  
ly said, "If they no pray to God, they grow  
wicked, and then God have nothing to do  
with the wicked, I know." This may per-  
haps be sufficient to show the religious feel-  
ings and habits of these people, though  
such instances as are above related I fre-  
quently witnessed. Nothing gave them  
more satisfaction than hearing us read to  
them, and our explaining what we read.—  
At dawn of day I was awakened by their  
singing, not only in the house where we  
slept, but in all the others; they were at  
their devotions; and having sung the psalm,  
one of them prayed aloud, returning thanks  
for the blessings of the night; and then  
they said a prayer to themselves, and fin-  
ished with a hymn. The worship being  
finished, they divided themselves into two  
parties, for the purpose of procuring us re-  
freshments. Some went for yams, others for  
plantains and bananas, and others for coco-  
nuts. We shortly after got up, but every  
one being at his part of the labour, there  
was no one to be seen but three or four wo-  
men and the children, the women busily  
preparing breakfast. At 8 the men re-  
turned, but I was surprised to see them  
without any produce; but, upon inquiring,  
was agreeably surprised to find that they  
had taken a great quantity down to the  
beach, and more in the path from the houses  
to the boat. For breakfast we had fowls,  
fruit, and the cocoa nut beverage before  
mentioned, and also yam soup, a very nu-  
tritious diet. Breakfast being ended, we all  
set off to the landing place, taking what ve-  
getables were at the houses and a few fowls.

We were followed to the boat by nearly  
all the inhabitants, with whom we took an  
affectionate parting. The young women,  
generally speaking, are all handsome, fine  
figures, with beautiful teeth, and fine hair;  
and being in a state of native simplicity,  
combined with apparent innocence, they  
have an effect upon the mind which is not  
easy to describe. Farewell! ye truly hap-  
py creatures! May God continue to preserve  
you in health, and increase in you the love  
of those social virtues with which you are  
now so much distinguished!

As we left them, they constantly kept



saying, "God bless you all, and all of us. We never forget you, and you never forget us. God send you safe home!"

From the American Baptist Magazine.

**AMERICAN BAPTIST MISSION TO BURMAH.**  
Extract of a letter from the Rev. A. Judson, Jr. to the Rev. Dr. Baldwin, dated Rangoon, Dec. 7, 1823.

REV. AND DEAR SIR,

I had the inexpressible happiness of welcoming Mrs. Judson once more to the shores of Burmah, on the 5th instant. We are now on the eve of departure for Ava.

My last letter from brother Price mentions, that the King has inquired many times about my delay, and the Queen has expressed a strong desire to see Mrs. Judson, in her foreign dress. We sincerely hope, that her Majesty's curiosity will not be confined to dress.

Mr. and Mrs. Wade appear in fine health and spirits, and I am heartily rejoiced at their arrival just at the present time.

Nine scarcely of the letters from America by the Bengal have reached me. The ship in which they were forwarded from Calcutta to this port, being supposed to be lost off the coast. My last from you, therefore, is Oct. 1822; and previous to Mrs. Judson's arrival, I had not heard from her for nearly fourteen months.

I enclose the translation of a letter from Moung Shwa-ba, which has been lying by me some time, for want of a good opportunity of conveyance. He received Mrs. Baldwin's present to-day, and directly obliged me to write out a translation of the note accompanying it, and was highly gratified with both.

The appearance of this short letter, renders it unnecessary to say, that I write in haste, occasioned by the state of our affairs, in prospect of immediate removal; and have only time to add that I remain, Most affectionately yours,

A. JUDSON, JR.

Translation of a letter written by Moung Shwa-ba, to the Rev. Dr. Baldwin.

**MOUNG SHWA-BA**, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the Invisible, even the Lord Jesus Christ, and God the Father, and takes refuge in the wisdom and power, and glory of God affectionately addresses the great teacher Baldwin, a superintendent of missionary affairs in the city of Boston, of America.

BELOVED ELDER BROTHER,

Though in the present state, the places of our residence are very far apart, and we have never met, yet by means of letters, and of the words of teacher Yoodthan, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—him, in loving whom we shall not tire, and in praising whom we can find no end, and shall be adorned with those ornaments, which the Lord will dispense to us out of the heavenly treasure house that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced, that I cannot conceal my sins from the Lord, who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion, and self-exaltation. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary, the one to the other, and the desire of visible things, counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die for ever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me, and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet foment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, derive the religion of Christ. However, that we may bear patiently derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother-in-law, who say, "we will beat and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion, and you speak false words." However, their false religion is the religion of death. The doctrine of the cross is the religion of life,

of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.

In this country of Burmah, are many strayed sheep. Teacher Yoodthan, pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen, and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, Moung Shwa-ba, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher Baldwin, who lives in Boston, America.

N. B. Translated from the Burman original, Sept. 23, 1823. A. JUDSON, JR.

ENGLISH BAPTIST MISSION.

Extract of a letter from the Rev. John Lawson, to one of the Editors, dated CALCUTTA, Jan. 24, 1824.

REV. AND DEAR SIR,

Having this moment heard that a vessel is about to sail for America, I avail myself of the opportunity it affords me of sending a packet of letters from Rangoon.

You will be happy to learn, that the agitation between the English and Burman governments, seems to have subsided, and I trust the Missionaries will be kept in "perfect peace." The last letter I received from Mr. Judson, informs me that Dr. Price is in great favour at court, and that he and Mrs. Judson were to begin their journey to Ava in a day or two.

I am yours, very sincerely,

JOHN LAWSON.

Extract of a letter from Mrs. Colman, to a female friend, at Lynn, (Mass.) dated DOORGAPORE, Jan. 21, 1824.

Many, my dear Mrs. B. are the changes through which I have been called to pass, since my visit to your friendly abode in Lynn. I have been convinced from experience, that the present is a state of trial; that there is here no permanent rest. I have however abundant reason for gratitude, that my life, through bodily and peculiar mental sufferings, has been preserved, and that so much mercy has been manifested towards me, in the dealings of a kind Providence. My health, at present, is quite good, and my time is occupied in the superintendence of Bengalee female schools; an employment which I find greatly conduces to the restoration of my happiness.

You will, perhaps, be gratified with some account of what is doing in this place, in the way of native female education. I therefore send you the last Report of the Calcutta Female Juvenile Society. At its date there were six schools. My present number is ten, and that of scholars receiving instruction in them, about 200. Besides the schools which it is my pleasing duty to superintend, several have been established in or near Calcutta, under the patronage of the Church Missionary Society. Indeed, great exertions for the promotion of Hindoo female education are, as you will perceive by the accompanying Report, making in different parts of Hindoostan. The inveterate prejudice which has existed in the minds of the natives, against this desirable object, is, in a great measure, removed, and many of them even encourage the formation of female schools. Still, they do not consider them of sufficient importance to contribute any thing towards their support. Considerable aid has been afforded by the European part of the population of the country, but their subscriptions do but little towards defraying the regular expenses of the schools. Their promotion, therefore, at present, is principally dependant on the liberality of friends in Christian countries. Should any, my dear Mrs. B. among your circle feel disposed to aid so interesting and important an object, their contributions would be thankfully received. And if at any time it should be convenient to send a small collection of sewing needles, thread, &c. for the use of the schools, it would be an acceptable favour.

I enclose you a specimen of my Hindoo pupils' penmanship, and needle work.

Yours, with affectionate respect,

ELIZABETH W. COLMAN.

## Religious.

From the Boston Telegraph.

FACTS COLLECTED FROM THE LAST MISSIONARY HERALD.

**Bombay.**—A letter from Mr. Graves, missionary at this station, bearing the very recent date of Jan. 13, 1824, says, there is no special news to be communicated, in relation to the mission. He remarks, however, that the influence of the Gospel on the minds of the natives generally is increasing; and also that a greater number than formerly, attended at the chapel, as well as at many of the schools.

**Ceylon.**—Three new Native Free Schools have been formed at Oodooville, making the whole number at this station nine. They are all superintended by Solomon, a native member of the church. The children make a pleasing progress; but suffer somewhat for want of a sufficiency of books. In the Boarding School, there are 32 boys and eight girls. The older boys, in addition to their other exercises, write essays and declaim weekly, either in Tamil or English. The Congregations at Oodooville, on Sabbath morning, have the last year been larger than at any former period; consisting usually of from 250 to 300 persons, including children from the schools. In the course of a few months, the missionaries at this station distributed 1400 tracts, and might have enlarged the number profitably, had it been in their power. Since the preceding journal was forwarded, three persons, as they hope, have passed from death to life;—two of which have been admitted into the church, and the other is a candidate for admission. There are instances, also, of religious anxiety. The native members of the church at this station are nine.

**Sandwich Islands.**—On the 30th May, 1823, Mr. Bingham, at the particular request of the King, preached on the character of Cain and Abel, under the shade of the large *kou* trees, before 2,000 people. By the accession of the missionaries who last went out, the church at the Sandwich Islands consists of 20 members.

**Palestine Mission.**—A journal of the voyage of Messrs. Goodell and Bird from Malta

to Beyrout, has been recently received. They arrived at Beyrout Nov. 16, 1823. The next day they presented their letters of introduction to the English Consul at that place, by whom they were treated with much politeness.

Mr. King, having been informed of their arrival, reached Beyrout on the 18th, to the great joy of them all. After a short delay at this place, it was determined that Mr. Bird should join Mr. Fisk at Jerusalem, and that Mr. Goodell should remain at Beyrout, for the protection and the comfort of the families there. Mr. King, it was agreed, should accompany Mr. Bird to Jerusalem, and then proceed to Damascus.

Accordingly they left Beyrout, Jan. 2, 1824, after being commended to the divine protection and blessing. Mr. Goodell has received letters from them at different times, by which it appears they have journeyed on at their leisure, for the purpose of distributing bibles, conversing with the people, searching out their moral condition, and selecting suitable places for the residence of mission families. By a more recent note from Mr. Goodell, it appears that they arrived at Jerusalem, January 21, 1824.

Amount of receipts in behalf of the Board, from May 13 to June 12, inclusive, \$4,676 36; besides a donation of \$20 to be added to the permanent fund, and several valuable donations in clothing.

## MONTHLY CONCERT.

At the United Monthly Concert in Boston, on Monday evening last, Mr. Everts, having just returned from his journey, gave a very interesting account of the state of religion and civilization among the Indians on our south-western borders. During his absence, he has visited all the stations among the Cherokees, and most of those among the Choctaws. He states, that among the former especially, the progress of true religion had surpassed the most sanguine expectations of the friends of missions;—that among the Indians at Brainerd, Haws, High Tower, Carmel, Willstown and Creek Path, there have recently been cases, more or less numerous, of serious inquiry, as well as hopeful conversion;—and that those who cannot be ranked in either of these classes, seem in general to be desirous of obtaining additional religious information. One man is mentioned as having come nineteen miles, to ascertain which was the Sabbath; for he and his friends, he said, had determined to keep it.

**David Brown.**—It was expected that this interesting youth would have gone in company with Mr. Everts as far as the Cherokee Nation; but on his arrival at Washington, it was thought expedient for him to remain there for some weeks on account of some business of interest to his nation. He then set out for the Arkansas, where his father now resides. At the last accounts from him, he was passing down the Ohio.

**Choctaws.**—The Choctaws are much behind the Cherokees both in point of civilization and religious instruction. There have, however, been several instances of conversion among them, and they are beginning to make advances in civilization. The same means, will doubtless effect the same results among them, as among the Cherokees.

From the New-York Daily Advertiser.

## ENGLISH BENEVOLENT SOCIETIES.

**School Societies.**—On the 10th of May, the Annual Meeting of the British and Foreign School Societies was held in London—2000 persons were present, the Duke of Sussex in the Chair. The Annual Report stated, that the committee had proceeded in multiplying the central schools, and that auxiliary societies had been instituted in the chief manufacturing towns. The labours of the committee were not limited to any sect, persuasion, or religion, but purposed to extend education through the world to all nations and religions. Their general plan was, however, to give a Bible education.

**Naval and Military Bible Society.**—On the 11th of May, the Anniversary of this Society was celebrated in London, and a numerous and fashionable company attended. Among the gentlemen of distinction were, Lord Rocksavage, Lord Bexley, and a numerous body of naval and military officers. Lord Gambier took the Chair. The report met with applause. Lords Gambier, Rocksavage, Bexley, and several officers, delivered eloquent speeches. After entering into a handsome subscription the company separated.

**Irish Evangelical Society.**—This Society held its Anniversary in London, on the evening of the 11th of May. The report contained many statements highly gratifying to the friends of the Society. Several gentlemen addressed the assembly, and the meeting separated. A handsome collection was made at the doors.

**London Tract Society.**—The Annual Public Breakfast and meeting of friends and subscribers of the London Religious Tract Society, has been held. The twenty-fifth report of the Society was read, from which it appears, that the aggregate number of tracts, &c. issued from the depository during the past year amounted to the astonishing number of 10,120,760! being 4,301,760 more than in the preceding year, notwithstanding those printed abroad at the expense of the Society were not included. The number of tracts published since the formation of the Society amounted to 600,000,000, exclusive of many millions printed in foreign languages by means of the funds of the Society.

**London Sunday School Union.**—The anniversary of this institution was celebrated on the 10th of May. Five hundred persons assembled at 5 o'clock, A.M. to the public breakfast, preparatory to the meeting. The annual report was of a most favourable nature. The Society had not confined its resources to England, but had contributed largely towards the supply of Ireland, from which part of the United Kingdom the committee had received very satisfactory accounts. The continent of Europe, Greece, and the remote regions of the globe, had been recipients of their pecuniary and literary bounty. The number of publications issued from the depository last year, was 578,809, and they consisted of Testaments, Spelling-books, reward books, &c. There were 5,659 schools recognised by the Society, which contained 637,976 scholars; to instruct whom there were 62,036 gratuitous teachers.

**African Institution.**—This admirable Institution held its Anniversary on the 10th of May—the Marquis of Lansdown in the Chair, and a great number of persons of rank and distinction were present. There-

port, which was read by the Secretary, mentioned various instances of improvement of the condition of the slaves in the various Colonies, and that successful treaties had been entered into at Lincolne and other parts. It was received with great applause. The Marquis of Lansdown, and several other noblemen and gentlemen, spoke in support of the object of the institution; and the company did not separate until a late hour.

From the Boston Telegraph.

## RELIGIOUS ANNIVERSARY.

On Monday, July 5th, at 9 o'clock, Christians of different denominations, assembled in Park-street church, Boston, to unite in a religious observance of the Anniversary of our National Independence. The exercises commenced by singing an Anthem. The Rev. Dr. Baldwin offered the first prayer. Mr. Leonard Bacon, of the Theological Seminary, Andover, made the address. The Rev. Mr. Jenks offered the last prayer. After which another anthem was sung, and a collection taken, amounting to \$142 25, in aid of the American Colonization Society.

The address was a plea for Africa. In the introduction the speaker regarded the audience and the occasion as favourable to the effect of the argument. In the plan, he simply proposed to lay before his hearers the degradation for which he would engage its sympathies, and the plans of doing good for which he would secure its efforts.

In describing the misery of the African race, he only told a story of simple, unalleviated wretchedness. The country was described, and it was said to be occupied by fifty millions of men, as wild as the forests which they inhabit, and almost as far removed from the high character and high destiny of our nature, as the lion and the tiger with whom they contend for the mastery of the soil. The condition of this people was represented as just what it must be where treachery and lust are unbridled; where rapine and murder are unrestrained, and where all the horrors of savage warfare are perpetual. You might traverse, said the speaker, the whole region, and find it in all its districts, a theatre of terror, flight, conflagration, murder, and whatever is still more dreadful in earthly suffering.

We have heard, said he, of the slave trade, and of its abolition, and we have been accustomed to regard it as a thing of other years. At the same time, no less than sixty thousand of its victims are annually carried in chains across the Atlantic. This horrible commerce in the blood of men, has existed for ages; and the consequence is, that there are now descendants of Africa in every quarter of the globe. Within our own borders there are nearly two millions of these beings, and in the Archipelago of the West Indies nearly two millions more. Of these four millions, a vast majority are slaves.

And what is to be a slave? We can conceive of stripes, and corporeal endurance, and long days of burning toil; but how can we conceive of that degradation of the heart, that captivity of the soul, which makes the slave a wretch indeed! His mind has never been enlightened by one ray of knowledge; his soul has never been expanded by one adequate conception of his moral dignity and moral relations; his heart has never felt the influence of affection and hope. Having seen something of the misery of this degraded race, it only remains, said the speaker, to show how we can operate, to alleviate this misery, and to remove this degradation. The problem is to give peace and happiness to the Continent of Africa, and to elevate all her children to the rank which God has given them in the scale of existence. Cover the continent then with the institutions of civilized freedom, and fill it with the light of knowledge and religion, and the whole negro race is raised in a moment from its hopeless depths of degradation. By civilizing the continent of Africa, the degradation of Africans in other countries may be removed. It is equally true, that by elevating the character of Africans in foreign countries, the civilization of their native continent may be greatly promoted.

Any efforts, therefore, which may aim at either, must be imperfect in themselves, and inadequate in their end, till they shall become the parts of a system which shall comprehend in its design both these objects. Such a system is organized in the American Colonization Society.

This Society, in conclusion, was presented as an object which it is both our duty and privilege to aid.

From the Family Visitor.

## METHODIST EPISCOPAL CHURCH.

A difference of opinion has for some time past existed in the Methodist church, on some points of church polity, and during the last year efforts have been made to effect a change. We know not to what extent the dissatisfaction with the present form of government, exists; nor is it our intention, even were we qualified to do it, to express any opinion of its reasonableness. As far as we have been able to learn the true state of the controversy, from the periodical publications that have fallen under our notice, and an address on the subject to the General Conference, which is now before us, the following are the most material improvements contended for: 1. That the Presiding Elders should be appointed by the several Annual Conferences, and not by the Bishops. 2. That each of these Conferences be authorized to appoint a Committee to assist the Bishops, or General Superintendency, in stationing the Preachers, and prescribing their circuits. 3. That each church have the power to receive, try, and expel her own members. 4. That the Leader's Meetings, where there are such, have the appointment, and removal of the class leaders. 5. That the church be allowed, in common with the Itinerant Ministry, an equal representation in all assemblies that may be convened for the purpose of making laws for her government. This seems to be the turning point of the controversy. If this concession were made, it is said that all would be satisfied. It was the principal improvement contended for in the "Wesleyan Repository," a monthly work published last year in Philadelphia by the advocates of reform. It is understood that they brought the subject before the late General Conference in Baltimore; but failed of success. It appears, however, from the following paragraph, that the object is not relinquished. "At a meeting of a number of the Itinerant and local ministers and laymen of the Methodist Episcopal Church, convened in the City of Baltimore, from different parts

of the United States, for the purpose of adopting such measures as, in their opinion, shall be best calculated to effect improvement in the government of the church, Dr. S. K. Jennings was called to the chair, and Dr. Francis Waters was Secretary; when, after due deliberation, measures were agreed upon, to institute a periodical publication, entitled, "Mutual Rights of the Ministers and Laymen of the Methodist Episcopal Church," to be conducted by a Committee of Bishops and Laymen. Secondly, to raise money in all parts of the United States, to be well balanced church government, to correspond with each other. They appointed a Committee out of their own ranks and Members of the Methodist Episcopal Church, and to forward the same forthwith to all parts of the United States. The following persons were appointed: Dr. Samuel K. Jennings, New York; Gideon Davis, Georgetown; John Wesley Boardley, and Philip Hopper, Esq. Eastern Shore, Maryland.

From the Philadelphia Christian Guardian.

## CHINESE YOUTH.

The two Chinese youth, William and Henry Martyn Alan, whom we mentioned as studying at the Mission in Cornwall, are residing in Philadelphia, and witnessing their progress in the acquisition of knowledge. The impression is that of surprise and gratification. The following persons were mentioned as having received from the father of these youths, in reply to an account by his son of his present situation, &c. This letter exhibits strong evidence on the part of the parent. Accustomed to witness the operations of selfishness on the human heart, he cannot conceive of expense should be incurred and lavished on strangers, and he asks, "will pay the debt?"

From the Philadelphia Christian Guardian.

## PEACE SOCIETY.

Tuesday, June 29, being the anniversary of the Rhode-Island Peace Society, Directors presented an interesting and unanimous report, referring to correspondence with the London Society for the Promotion of Permanent and Universal Peace, and annual reports of the different Societies of the United States. The following officers were elected: Rev. Asa Messer, D. D. President. Thomas Buffum, Thomas P. Ingham, William D'Wolf, Esq. Vice Presidents. Moses Brown, Treasurer. Rev. Bates, Cor. Sec. Rev. Allen Brown, Sec.

The Committee on the Charter reported that the same had passed the Representatives, but had not been acted on in the Senate. It appears from the communication received from the London Society, that friends of Peace are rapidly increasing in Europe. Societies auxiliary to the Society in London, have been formed in England, Scotland, and Ireland, and publications have been translated into different languages, and circulated on the continent, where they have been well received. It seems to be a singular fact, that Christians have recently discovered, "Peace on earth and good will to men" comprises one of the most essential duties of the Gospel, and many politicians begin to appreciate the sentiment of the poet:

War is a game, which, were they wise,  
Kings would not play at.

From the Christian Watchman.

PENNSYLVANIA INSTITUTION FOR THE DEAF AND DUMB.

The corner stone of this Institution, laid in Philadelphia, on the 15th ult. by Joseph R. Ingersoll, Esq. made a deep impression on the minds of the audience, from which it appears, that the sources of the Institution are limited, must cause it to stop far short of its object, without a large extension of public patronage. The pupils of this institution, seventy-four in number, are but a part of those within the state who are deaf and dumb, and of speech. In Pennsylvania there are 484 of these persons, of whom about one half are under the age of twenty-one, and are therefore still considered capable of being redeemed from utter ignorance. The Legislative bounty provided for fifty pupils only, leaving all who are beyond that number to hope for relief from private liberality.

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From the Christian Watchman.

This pious lady has made extraordinary exertions to become acquainted with the language of the Jalloff tribe, on the Gambia, in West Africa; and she has succeeded beyond expectation. She is of the field, England, a member of the Society of Friends. She has, indeed, acquired the unwritten languages of Africa, and views are to reduce them to grammatical principles; to compose elementary books to translate portions of the Scriptures, to diffuse them extensively, through the medium of school-teaching, among the natives. She has succeeded in preparing for press a set of elementary books, together with selections from Scripture. Towards the close of the last year she embarked for Africa, accompanied by two youths, whom she had for 5 years been industriously preparing for teachers. December they arrived at Cape Mary, and their stations at Bathurst, and 100 miles from Bathurst. The expenses of the mission in Africa are defrayed by Friends in England. In April last, more than \$3000 had been collected for this purpose.

**Redeeming the Time.**—A merchant in Boston, as one among the various ways of doing good, has adopted the practice of keeping on his counter a variety of religious tracts, which he gives away to customers, whenever he thinks such a present would be acceptable and useful. In most cases, these little messengers are welcomed with gratitude, and often are productive of the most valuable impressions. Is not this an example worthy of imitation?

**Union of the English and Catholic Churches.**—A proposition has been made

British Philanthropist, of England, to effect the union of the suggestion of the Catholic Bishops, which he has published in the plan.

Rev. Mr. Irving, who preached one of the London Bazaar, was the house of the audience of the audience.

## Summary of

## FOREIGN.

London Sun, in an article on the Independence of the United States, states that on between the years 1801, 1802, and 1803, the value of the American exports to Great Britain was \$1,000,000, and last year it was \$1,500,000. The whole, with the immense sum of \$1,000,000, was of British manufactures. The London Courier states that the question of the re-occupation of the city, which previously to the session of Parliament, had been made on this occasion, was not discussed.

It is (London) Weekly Messenger, says, "The people (of the lower order) are in favour of a decided preference of the United States. The north of England, of the direct intercourse of broad and flour, and the arrival of the merchants, of Europe will be less than that from the United States, and upon this as the basis, with the British will be somewhat and the produce of the United States, which are produced in abundance than we can compare with the British." Very handsome subscription in England for the unfortunate travellers in Africa. A portrait of the late General Pitt-Rivers, published in the same individual by the London.

The Swedish Diet has been making new provisions, and what is the order of the peasants' matter. There are Lancastrian schools, which fourteen are in the population of France, fixed by M. Cochin, 1616,000 souls.

Accounts from Alexandria, that the plague was that little or no business in America. A passing notice, who left Falmouth, informs that the negroes on the 17th, and several others, had committed particular acts of violence, which had been proclaimed.

By the arrival of the ship, Captain Slipp, from Carthage, news from this quarter. Official advice from the Carthaginian Quarters of Genoa, which gave a favourable account of the British squadron in the service of the Republic.

**Anna Ayres.**—The late inaugural address, M. I. Garcia, complimentary address, from him to the Minister of the Republic, and dinner from the 5th May. We are health of Mr. Rodriguez.

**Bombia.**—By the ship the French frigate, Carthage, with M. de Honour, on a Republic. The not known, and it has proper views. The had also touched at the British India. She confirmed made by Goldsmith, which remained, and revived the market at Carthage. Wm. D. Robinson, Minister at Bogota, Colombia for their trade.

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the British Parliament for a union of the  
of England with the Catholic  
of Ireland. Mr. Robertson, the  
from Grampound, is said to be the  
of the suggestion, and Dr. Doyle, the  
Catholic Bishop of Carlow, in a  
which he has published, speaks very  
of the plan.

Rev Mr. Irving, of the Caledonian  
preached one of the anniversary  
of the London Missionary Society.  
o'clock was the hour appointed for the  
of the service, but by half  
standing room could scarcely be  
ed. Mr. Irving preached upwards of  
hours and a half, and was so exhaust  
that he was obliged to crave the indul  
of the audience twice during his dis  
course.

## Summary of News.

### FOREIGN.

The London Sun, in an article on the re  
of the Independence of South  
America, by Great Britain, gives the  
statement of the extent of the trade  
between the two countries:—  
1801, 1802, and 1803, we did not ex  
ceed the value of a shilling to this  
continent; in the year 1821 our exports  
to South America were upwards of three  
hundred sterling, and last year they amount  
to the immense sum of £5,802,435, of  
which the whole, with the exception of  
£1,266, was of British and Irish produce  
manufactures.

The London Courier of June 1st, says:  
The question of the recognition of South  
American Independence, continues most  
obscurely to occupy public attention, par  
ticularly in the city. We can venture to  
say, that previously to the close of the pre  
session of Parliament, a communication  
was made on this occasion to the House  
of Commons.

Mr. (London) Weekly Messenger, of  
24th May, says:—Perhaps one third of  
people (of the lower order of the people)  
in this kingdom, are in favour of republican  
principles, and do not scruple in private life  
to show a decided preference for the consti  
tution of the United States.

The Quebec Mercury of June 29 states,  
"The North of Europe is availing it  
self of the direct intercourse allowed with  
British American Colonies, and that a  
great deal of bread and flour from Hamburg  
for Newfoundland has arrived at Halifax.  
The American merchants, considering that the  
price of Europe will be admitted at lower  
rates than that from the United States,  
upon this as the death blow to their  
trade with the British West-India Islands.  
will be somewhat anomalous should also  
include the produce of those colonies, by  
importing from a distance, articles which  
were produced in abundance, at a cheap  
rate than we can convey them to a mar  
ket, comparatively speaking, at our very  
door."

Very handsome subscriptions have been  
made in England for the widow of Bowditch,  
the unfortunate traveller, who lost his life  
in Africa. A portrait of Belzoni, (who late  
perished in the same service) is about to  
be published, from a drawing of that inter  
esting individual by the able hand of Mr.  
Lockton.

The Swedish Diet has been wisely oc  
cupied in making new provisions for public in  
struction, and, what is worthy of remark,  
in order of the peasants has taken the lead  
in this matter. There are at present fifty  
Lancasterian schools in the Kingdom,  
which fourteen are in Stockholm.

The population of France is now accu  
rately ascertained by M. Coquebert Montbert,  
66,616,000 souls.  
Accounts from Alexandria, in Egypt,  
state that the plague was raging violently,  
and that little or no business was doing.

A passenger in the schooner  
"Amelia," who left Falmouth, (Jam.) on the  
17th, 18th, and 19th, at St.  
Mary's, and several other places, and that  
he had committed many depredations,  
particulars of which had not transpired.  
A considerable alarm existed and martial  
law had been proclaimed.

By the arrival of the schooner  
"Hunter," Captain Sluiman, at New-York,  
16 days from Cartagena, the latest in  
formation from this quarter has been re  
ceived. Official advices had been publish  
ed in the Cartagena Gazette, from the  
Quarters of General Bolivar, dated in  
April, which gave a favourable account of  
the Republican army in Peru, and likewise  
official account of the destruction of the  
Spanish squadron in the bay of Callao by a  
squadron of the Republican force.

The Argos of the 12th,  
gave the inaugural speech of the new  
governor, M. I. Garcia, to the legislature,  
and complimentary addresses to the society  
of people, from him and his predecessor  
Rodriguez. Our Minister, Mr. Rodney, at  
tended at the installation, and was to receive  
dinner from the new governor, on the  
25th May. We are glad to learn that the  
health of Mr. Rodney is rapidly im  
proving.

By the schr. Trimmer we learn  
that the French frigate Clara had arrived  
at Cartagena, with M. Chassieux, of the  
Legation of Honour, on a mission from France  
to the Republic. The object of his mission  
is not known, and it has excited suspicious  
improper views. The Surinam British  
squadron had also touched at Cartagena, with  
dispatches for the British Commissioners in  
Guiana. She confirmed the news of the  
made by Goldsmith & Co. to the re  
public, which reanimated all classes of  
people, and revived commerce, and the  
very market at Cartagena.

Mr. Wm. D. Robinson, a passenger in the  
"Minister," is the bearer of despatches from  
Minister at Bogota for the government  
of Colombia for their Minister.

### DOMESTIC.

The Committee appointed by  
the citizens of New-Castle to receive the  
contributions for the sufferers by the late  
fire, acknowledge the receipt of \$5069 30  
cents, and other sums are yet expected.

On the 5th instant, 22  
miles of the Schuylkill Canal, between Potts  
grove and Reading, was opened for naviga  
tion, and the Canal named *Girard's Canal*,  
in the presence of a large number of per  
sons. An address was delivered on the  
occasion. Three boats, crowded with pas  
sengers, started for Potts-grove amid the  
loud huzzas of the spectators.

The New-York Commercial  
Advertiser, of July 13th, says:—Yesterday,  
about one o'clock, the boiler of the steam  
ferry boat Jersey, burst at the wharf at the  
Jersey side, and we regret to have to state,  
killed Miss Charlotte Nelson, a young lady  
about 19 years of age, an adopted daughter  
of Mr. Peter V. Ledyard, of this city. The  
master of the boat, Captain West, who was  
standing on the wharf within a few feet of the  
boat, was severely scalded, and it was feared  
yesterday would not survive. A colour  
ed man was also badly scalded. Providen  
tially these were the only persons within  
reach of the explosion. The forward cabin  
was not injured, and a passenger who  
was in it escaped unhurt. This accident  
appears to be unaccountable—the boiler was  
of copper, just finished, on the low pressure  
principle, the furnace of 3-8ths inch copper.  
We were told that the safety valve was  
open at the time the explosion took place.  
If so, the only conjecture that can arise is,  
that some substance was drawn to it from  
within, and obstructed the passage. The  
explosion was powerful; the boiler being  
twisted and torn to pieces. It was thrown  
a considerable height in the air, and fell  
in a directly contrary position to that in  
which it was originally placed.

The foundation of the entrance lock of the  
Erie canal, at the city of Albany, gave way  
last week, and will interrupt the navigation  
of the canal for some time.

The Citizens' Coach, and Union Line,  
have reduced the fare between Philadelphia  
and New-York, to \$2 50 cents, through in  
a day.

The Utica Sentinel states, that during the  
four weeks prior to the 2d of July, 50,000  
pounds of wool had been purchased by the  
Oriskany Manufacturing Company, in small  
parcels, from the farmers in the vicinity of  
the factory.

The Convention recently  
held in this State for the purpose of framing  
a Constitution, after a session of about two  
weeks, have discharged the duty assigned them.  
The question whether the Constitu  
tion thus prepared, shall be accepted, or not,  
is to be taken in special town meetings, on  
the 11th of October next. Three-fifths of  
the whole number of votes received are re  
quired for its ratification.

We understand, says  
the Augusta Chronicle, of July 3d, that the  
small pox has appeared in the Cherokee  
nation, where it is spreading with serious  
mortality. Five Indians of the nation, on  
their return from Philadelphia, found their  
company attacked with this alarming dis  
ease on their journey—four of them died,  
and one unfortunately was attacked after he  
got home, and was the occasion of spread  
ing the disease in the neighbourhood. Six  
teen persons, we are told, have already died  
with it, and in almost every case it proves  
mortal. An express was sent to this place  
a day or two ago, for the purpose of pro  
curing some of the vaccine matter, which,  
it was hoped, might be the instrument of  
arresting the course of the more malign  
and fatal disorder.

A letter to the Editors  
of the National Intelligencer, from a  
gentleman in Gadsden county, Florida, dated  
June 16, says: "Notwithstanding the  
many reports about the satisfaction of our  
Indians, I can assure you the Indians be  
tween the Tallahassee and the Appalachicola  
rivers, are by no means satisfied with the  
late Treaty. They assert, they knew not  
what the Treaty was, in reality, till lately—  
the Chiefs excepted, who have reserves of  
land—and I am convinced they will not leave  
this part of the country cheerfully. A mili  
tary force will have to see them off."

The St. Louis In  
quirer, under date of June 17th, says:—  
Mr. Vagues, just from the Upper Missouri,  
states, that five men of Major Henry's party,  
in descending the Platte, were attacked by  
a party of Aurickaree Indians—and that 3,  
Moore, Chapman, and Glass, were killed;  
that the others, Dutton and Marsh, made  
their escape, and arrived at the Council  
Bluffs. They state that Major Henry has  
built a fort at the mouth of the Big Horn—  
that a Mr. Wheeler was killed by a white  
bear. Capt. Smith, with some of the party,  
had crossed the mountains.

The United States' brig Spark  
has arrived at New-York:—Several young  
officers have died on board since she left  
Havana. Among the number, was Midship  
man Clinton, son of the honourable De Witt  
Clinton, of Albany.

The U. S. schooner Weazel, Lieutenant  
Zantinger, arrived at Philadelphia, on the  
8th instant. She left Thompson's Island on  
the first instant. At that time the officers  
and seamen at the Island were quite healthy.  
Capt. Zantinger reports, that on the 7th  
ult. a French brig called the Lion, had been  
captured by a piratical boat, and on the

We learn by the ship Man  
chester Packet, from Campeachy, that the  
British brig Prince, of Liverpool, from  
New-Orleans, in going into the Island of  
Carmon, got on the Bar, and beat over into  
deep water, when she was boarded by  
pirates, stripped, and robbed of all her car  
go, and all hands murdered!! A British  
man of war brig sailed the next day from  
Laguna in search of them.

We learn by an arrival at Charleston,  
from Baracoa, that on "the 11th ult. a  
piratical barge, commanded by the notorious  
*Francisco Chico Aragones*, (brother to the  
commander of the Saragossana, who was  
taken to Jamaica and hung,) and manned by  
12 men, was captured at Murcia, by some  
Spanish troops from Alegean, in Cuba, after  
blockading that port for six weeks. One  
man was killed; the rest escaped on shore,  
and were expected to be taken, as they were  
surrounded and could not escape. Aragones  
is the man who swore, some time since,  
that he would never cut his nails, or shave  
his beard, until he had murdered 100  
English, French, or Americans."

### THE STAR.



### WASHINGTON CITY.

SATURDAY, JULY 17, 1824.

### EVANGELICAL TRACT SOCIETY.

The American Baptist Magazine contains  
the annual report of this Society. During  
the last year, 66,000 tracts have been printed,  
and 77,400 have been issued from the de  
pository. Its receipts, during the year, were  
\$322 93, and its expenditures, \$799 83.  
The sum left in the treasury, is \$382 08.  
The Society has been incorporated, by an  
act of the Legislature of Massachusetts.  
The following gentlemen are its officers for  
the ensuing year:—Thomas Baldwin, Presi  
dent; Heman Lincoln, Treasurer; E. Lin  
coln, Secretary; Joseph Grafton, Daniel  
Sharp, Lucius Bolles, E. Nelson, Levi Far  
well, N. W. Williams, Bela Jacobs, Francis  
Wayland, Jr. and Joseph Torrey, Commit  
tee.

### MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

This Society "has now under its patron  
age between twenty and thirty young men,  
preparing for the Christian ministry, and  
others are constantly presenting [them  
selves,] who exhibit pleasing prospects of  
future usefulness."

### REQUEST.

Mrs. Hannah Page, of Haverhill, (N. H.)  
has transmitted to Dr. Baldwin, \$50, a be  
quest by her late husband, to be appropri  
ated to foreign missions.

### REVIVALS.

From letters, published in the American  
Baptist Magazine, we collect the following  
facts:

A church was constituted at Plattsburg,  
New-York, about the 20th of May last. A  
revival has since taken place, and a consid  
erable number of persons have been bap  
tized. The church consists at present of  
about 75 members. The Rev. Nehemiah  
Lamb is the pastor.

The Rev. A. Seamans says, in a letter  
dated at Northampton, New-York, that a  
revival has been experienced in the church  
there, and its vicinity. "Since the work  
began, in 1821, there have been added to  
the Baptist church in Northampton, by bap  
tism, 51; in Edinburg 11, and a number in  
Providence; in all about 70; and I should  
say the Presbyterians and Methodists have  
shared about an equal number each."

### COLLEGIATE RECORD.

Dickinson College.—On the 30th ultimo,  
the annual commencement of Dickinson Col  
lege was held in the Presbyterian church, in  
Carlisle, Pennsylvania. The degree of A. B.  
was conferred on twenty-four young gentle  
men.

### COLUMBIAN COLLEGE.

The first session of this Institution, for the  
present year, closed on Wednesday last,  
after the usual examinations. On Tuesday  
afternoon, there was an exhibition, by mem  
bers of the Senior, Junior and Sophomore  
classes.

### COMMISSION UNDER THE ST. PETERSBURG CONVENTION.

We learn, through the National Intelli  
gencer, that the Board of Commissioners  
have closed the testimony on both sides on  
the question of average value, and separat  
ed by mutual agreement, for the purpose of  
arranging and digesting the documentary  
evidence which has been submitted to them,  
with an understanding, that, unless more  
time should prove necessary, they are to  
meet again on the 24th of August next, and  
proceed, without further delay, to the dis  
cussion of the question of average value.

### NEW PAPER.

Proposals have been issued, to publish a  
paper, in Alfred, (Me.) to be entitled the  
"Columbian Star." It would prevent in  
convenience, should the proprietors adopt a  
different title, the one which they propose  
having been appropriated.

### CAPTAIN PARTRIDGE'S ACADEMY.

Captain Partridge, with about one hun  
dred and thirty of his pupils, has recently  
returned to Norwich, from a military ex  
cursion to Rutland, Whitehall, Burlington,  
Plattsburg, Vergennes, and Middlebury.  
The whole march, which the students en  
dured with the firmness of veterans, com

prised an extent of nearly three hundred  
miles. It was the intention of Captain Par  
tridge and his young military students, in  
their late excursion, to have marched to  
Montreal and Quebec; but on their arrival  
at Plattsburg, the Captain received a letter  
from the Governor of Canada, refusing him  
and his cadets permission to enter the pro  
vince.

### GENERAL LA FAYETTE.

Captain Robinson, of the packet ship Bay  
ard, from Havre, France, whence he sailed  
on the 1st of June, states, that General La  
Fayette was to have embarked in the Bay  
ard, but he could not get ready in time, he  
will take passage for New-York (or Boston,  
if a suitable vessel can be obtained,) with  
his son, George Washington La Fayette.

The Corporation of this city have recent  
ly passed a resolution to receive the vena  
rable patriot with every mark of attention and  
respect.

### OHIO AND CHESAPEAKE CANAL.

The Board of Engineers for surveying  
the route of the Ohio and Chesapeake Can  
al, have arrived at Uniontown, Pennsylv  
ania. This Board comprises some of the  
most distinguished engineers, civil and mili  
tary, in this or any other country. Among  
the gentlemen who compose it, are, Gen.  
Bernard, Colonel Totten, Mr. Sullivan,  
Mr. Howard, Mr. Shriver, Captain Poussin,  
and Lieutenant Dutton; also, a num  
ber of the Topographers, and officers of  
the Engineer and Artillery corps, who will  
act as surveyors, to wit: Capt. M'Neil, and  
Lts. Cooke, Strong, M'Comb, Courtenay,  
&c. &c.

### GREEK FUND.

The Committee of the Greek Fund, in  
New-York, have on hand about \$5000: and  
as they desire to close their accounts, beg  
leave to give notice, that on the 16th day of  
August, they will make a final remittance.  
Any sums, therefore, destined for this fund,  
had better be forwarded, previously to that  
time to the Treasurer, Mr. Charles Wilkes,  
in that city.

### CAREY MISSION, St. Joseph's, June 2.

DEAR BROTHER,

This will inform you, and through you our  
patrons the Board, that through the indul  
gent care of our heavenly father, the pros  
pects of the usefulness of this mission are  
gradually increasing. The aversion of the  
Indians to labour in our neighbourhood is  
giving way to a sense of the advantages it  
will be to them and their children to in  
troduce civilized habits among them. We  
have had several applications for assistance,  
this spring, in building houses, drawing  
rails, ploughing, &c. all which requests we  
have partially complied with. One of the  
hands furnished by the government, under  
the stipulations of the treaty of Chicago, as  
farmers for the Ottawas, is now among  
them, by special request, assisting in build  
ing, &c. We expect to send the other and  
the blacksmith as soon as brother M'Coy  
returns home, whom we are daily looking  
for. We feel thankful that the Lord has  
so abundantly blessed him, and prospered  
his course, and pray that he may be pre  
served and restored to us.

Our stock of cattle, hogs, and sheep, is  
now doing well. We have finished plant  
ing about forty-four acres of Indian corn,  
and about three acres of potatoes. We  
have also about four acres of oats, and  
one of peas, and the same garden we cul  
tivated last year. We have fenced in a pas  
ture for our calves, of about ten acres,  
which is well set with blue grass, and have  
the rails made to fence in a large pasture  
for our other stock, when necessary.

Our business in the female department of  
the mission is progressing, as well as from  
our situation we had any reason to hope.  
About 120 yards of linen have been woven  
at the establishment since the departure of  
brother M'Coy. We are about commencing  
more buildings, as we have not yet a  
sufficiency of room for the females to carry  
on their business to advantage. I am fully  
of opinion, that we could increase the num  
ber of our scholars to any reasonable num  
ber we wish, were we in a situation to  
manage and support them. It is a painful  
reflection to behold so many of these  
wretched children of nature, hungry, and  
almost naked, without being in a situation to  
relieve them, while so many of our brethren  
in the United States are enjoying all the  
comforts and many of the luxuries of life,  
without once thinking on the situation of the  
wretched outcasts of America, and the duty  
of Christians to give at least a small part  
of the good things of this life, with which their  
Heavenly Father hath blessed them, for the  
support of his cause. Were such Chris  
tians to visit the abodes of wretchedness in  
these regions, they surely would have some  
compassion on the poor Indians, or were  
they to visit some of the Indian wigwams  
whose children are at the mission school,  
(as I did a few days ago,) and see written  
with a coal on the inside of the barks of  
which their wigwams are composed (by  
their children when they go home to visit  
them) "Let Zion's watchmen all awake,"  
and on the other side of the house, "O'er  
the gloomy hills of darkness," &c. they  
surely would no longer oppose missions as  
they now do, nor say that they are useless.

Your brother, in Gospel bonds,  
WM. POLKE.

P. S. I send you a copy of my correspon  
dence with the Indian Agent at this place.

### FORT WAYNE, April 14.

DEAR GENERAL,  
Having engaged in the business of Indian  
reform, under the patronage of the Baptist  
Board of Foreign Missions in the United  
States, and feeling a deep interest in all  
subjects connected with aboriginal improve  
ment, I have with pleasure heard of the  
measures that are in operation under your  
agency for the benefit of these wretch

ed children of nature. Relying on your  
friendship, I take the liberty of requesting  
of you the favour (should you have leisure)  
of a statement of the improvements made  
and that are now making among the In  
dians under your agency, accompanied by  
such observations on the improvement of  
the Indians as you may think necessary;  
with permission to forward the same to the  
Editor of the Columbian Star, (a paper  
printed at Washington City, devoted to the  
cause of religion and science,) for publica  
tion. Your compliance will aid the cause of  
humanity, and will be acknowledged as a  
favour by your friend, &c.

Gen. John Tipton.

WM. POLKE.

### FORT WAYNE, April 15.

SIR,—Agreeably to your request, I have  
to state, that, from the time I was appointed  
agent for this post, I have used every argu  
ment in my power to induce the Indians to  
appropriate a part of their annuity to the  
building of houses and farming, and am hap  
py to find a number of the best improv  
ed chiefs not only willing but anxious to pur  
sue that part of my advice. Within the  
last and present month, at the request of  
the chiefs, I have engaged a number of  
hands to go to the Indian villages, and do  
between three and four thousand dollars  
worth of work for them, such as fencing,  
ploughing, and assisting them in planting,  
which they will pay for out of the annuity  
paid them by our government during the  
present year. Thus the money heretofore  
given for whiskey will be well expended.  
A number of the Indians are willing to go to  
farming themselves. I have applications  
every week, for implements of husbandry,  
more than the means placed at my disposal  
can furnish. From the experiment already  
made, I have no doubt that the Indians can  
be brought to labour, but it is more than  
the work of a day. We should send a few  
men of good moral habits to each village,  
to work and to instruct them to labour. In  
a short time, that aversion that has so long  
prevented them from labour, can be over  
come. In every instance of having work  
done for them, we should not make a new  
gun or tomahawk, but whenever they ap  
ply for ploughs, &c. we should furnish them  
new, and of the best quality.

Your obedient servant,  
JOHN TIPTON,  
Indian Agent, Fort Wayne.

Wm. Polke, Esq.  
St. Joseph's, (M. T.) }

Extract of a letter to a friend in Wash  
ington City.

GREENE COUNTY, (Geo.) June 22.

MY DEAR SIR,

The symptoms of a general revival of  
the work of grace in these parts, are in  
creasing; it is anxiously hoped that some  
thing is just ready to appear for good abun  
dantly. Our meeting at Philips' was truly  
engaging; two were received and baptized,  
'and great grace' seemed to be on the as  
sembly 'in the close! At Bethesda, six  
were baptized, and the congregation was  
much affected in the end of the Sabbath.  
The old brethren and sisters seemed to be  
much concerned for their children; and  
many of them came forward, some leading  
their children up, to engage the public  
prayers to God for them. O may we re  
alize our sanguine hopes! May the scatter  
ed clouds gather thick, and pour down cop  
ious and refreshing showers, till all the  
lands be drenched with the waters of life!

I am yours, with Christian affection,  
JESSE MERCER.

### ORDINATION.

At Lysander, Onondaga county, (N. Y.)  
June 24, the Rev. PETER WITT was so  
lemnly set apart by ordination to the service  
of the sanctuary. Rev. Silvanus Haynes, of  
Camillus, preached on the occasion from  
Jer. xxii. 15. Rev. Jesse B. Worden, of  
Marcellus, offered up the consecrating pray  
er, and imposed hands with several other  
ministering brethren. Rev. Jeremy F. Tal  
man, of Ira, gave the charge. Rev. Jo  
seph Moore, of Onondaga, presented the  
right hand of fellowship. The Rev. Jesse  
B. Worden presented a Bible to brother  
Witt, with an appropriate address. Rev.  
Enoch Ferris made the closing prayer.  
The whole was transacted in the presence  
of an attentive and solemn assembly.

### MARRIED.

On the 7th inst. by the Rev. Mr. M'Cormick,  
Mr. BENJAMIN REED, to Miss MARY BLANDFORD,  
both of this place.  
On Thursday evening the 8th inst by the  
Rev. Mr. Hamilton, Mr. NATHANIEL HUGHES, to  
Miss ANN SMITH, all of this city.  
On Tuesday evening last by the Rev. Mr.  
Slicer, Mr. MARTIN LUTHER FRANK, of Water  
ford Virginia, to ELIZABETH, daughter of Mr.  
John C. Dickson, of this place.  
On Tuesday evening last, by the Rev. Mr.  
Hamilton Mr. ROBERT B. CLOVER, of this city,  
to Miss EMELINE, daughter of Mr. Wm. Dyer,  
late of Baltimore.

### DIED.

On the 6th inst. at the residence of John  
Gibson, Esq. in Dumfries, Virginia, Mr. CHARLES  
EDWARD MURCHETT, of a pum pum affection.  
In Savannah, Georgia, on the 9th inst after  
a lingering illness, Major HENRY McALL of the  
United States' Army, and author of the "His  
tory of Georgia," in his 58th year.

### Wholesale Prices Current.

WASHINGTON CITY, JULY 17, 1824.

ARTICLES.	Per	From	To
Bacon	lb.	7 1/2	8
Candles	"	10	12
Cheese	"	7	9
Coffee, best	"	20	21
— common	"	18	20
Corn meal	bu.	30	
Flour	barrel	5 25	
— White wheat	"	5 30	
Lard	lb.	8	9
Lime (Thomaston) retail	cask	1 75	
Mo. ascs	gall.	28	
Oil, summer	"	42	
Salt	sack	3 00	
Sugar, best	cwt.	11 50	20
— common	"	9 00	
Whiskey, common	gall.	26	27
— old	"	28	



## Poetry.

From the Christian Monitor.

## PSALM XLII.

The author of this elegant complaint, exiled from the temple, and from the public exercises of his religion, to the extreme parts of Judea, persecuted by his numerous enemies, and agitated by their reproaches, pours forth his soul to God in this tender and pathetic composition. The ardent feelings of a devout heart are admirably expressed, while the memory of former felicity seems to aggravate his present anguish. The following Paraphrase, though infinitely short of the original in sublimity, will perhaps serve to evince the correspondence of the subject and sentiments of this Poem, with the elegiac productions of modern times.

BISHOP LOWTH.

As pants the wearied hart for cooling springs,  
That sinks exhausted in the summer's chace;  
So pants my soul for Thee, great King of Kings!  
So thirsts to reach thy sacred resting-place.

On briny tears\* my famish'd soul has fed.  
While taunting foes deride my deep despair!  
"Say, where is now thy great deliverer fled?  
Thy mighty God—deserted wanderer,  
Where?"

Qft dwell my thoughts on those thrice happy days,  
When to thy fane I led the joyous throng;  
Our mirth was worship, all our pleasure praise;  
And festal joys still clos'd with sacred song.

Why throb, my heart? Why sink, my sadd'n'd soul?  
Why droop to earth with various woes oppress'd?

My years shall yet in blissful circles roll,  
And joy be yet an inmate of this breast.

By Jordan's bank with deserv'd steps I stray,  
O'er Hermon's rugged rocks, and desert's drear;

E'en there thy hand shall guide my lonely way,  
There thy remembrance shall my spirit cheer.

In rapid floods the vernal torrents roll,  
Harsh sounding cataracts responsive roar;  
Thrice angry billows overwhelm my soul,  
And dash my shatter'd bark from shore to shore.

Yet thy soft mercies, ever in my sight,  
My heart shall gladden through the tedious day;

And midst the dark and gloomy shades of night,  
To thee I'll fondly tune the grateful lay.

Rock of my hope! great solace of my heart!  
Why, why desert the offspring of my care,  
While taunting foes thus point th' invidious dart?

"Where's now thy God! abandon'd wanderer where?"

Why faint my soul! Why doubt Jehovah's aid?

Thy God the God of Mercy still shall prove!  
In his bright fane thy thanks shall yet be paid;  
Unquestion'd he his pity and his love!

\* It seems odd to an English reader to represent tears as meat or food; but we should remember, that the sustenance of the ancient Hebrews consisted for the most part of liquids, such as broths, potages, &c.

† This Poem seems to have been composed by David, when he was expelled from his kingdom by his rebellious son, and compelled to fly to the borders of Lebanon, as it is plain he did, from the 2 Samuel xvii. 27. Undoubtedly, whoever composed this Psalm was expelled from the sacred city, and wandered as an exile in the regions of Hermon, and the heights of Lebanon, whence Jordan is fed by the melting of the perpetual snow, verse 7. Let it be remembered, by the way, that David never betook himself to these places when he fled from Saul, but concealed himself in the interior parts of Judea. Here then he pitched his camp, protected by the surrounding mountains and woods, and hither the veteran soldiers, attached personally to him, and averse to change, resorted from every part of Palestine. Here also, indulging his melancholy, the prospect and the objects about him, suggested many of the ideas in this poem. Observing the river which constant y came from the distant valleys to the fountains of Lebanon, and comparing this circumstance with his earnest desire to revisit the temple of God, and perhaps elevating his thoughts to a higher, celestial temple, he commences his poem.

"As the hart panteth after the water brooks,  
So panteth my soul after thee, Oh! God."

"My soul thirsteth for God, for the living God;  
When shall I enter, and appear before God?"

That is, enter into the temple, from which I am now an exile. He adds a bitter cause of grief than his exile, namely, the reproaches of the multitude, and the cruel taunt that he is deserted of his God, and that the Deity of whom he had boasted, fails to appear to his assistance, than which nothing can be more grating to an honest mind, and a mind conscious of its piety.—Compare 2 Sam. xvi. 7, 8.

"My tears have been my sustenance,  
By day and by night,  
While they continually say unto me,  
Where is now thy God?"

The repetition of the name of God raises in him fresh uneasiness, and causes a l his wounds to bleed again: this forces him to exclaim: "I remember God, and I dissolve in tears: when I went with the multitude to the temple of God, with the voice of joy and gladness, with the multitude leaping for joy."

He now restrains his tears:

"Why art thou so cast down, O my soul?  
And why art thou so disquieted with me?"

"Hope thou in God, for I still shall praise him."

He again breaks forth into lamentations, with which he elegantly intermingles a poetical description of Lebanon. There are upon those hills five great cataracts, and in the spring season, the rivulets are uncommonly turbid by the melting of the snow:

"Deep calleth unto deep at the voice of thy cataracts!"

"And all thy waves and thy billows are gone over me."

These form the principal imagery of the Poem, and I omit the rest, lest I should fatigue the reader by the minuteness of criticism, which is both useless and impertinent, when the subject wants no illustration.

Prof. Michelson.

## Miscellany.

From "Pascal's Thoughts on Religion."

## THE MISERY OF UNREGENERATE MEN.

[Continued.]

Men have one secret instinct, which prompts them to seek abroad for employment or recreation, and which proceeds from a sense of their continual unhappiness; and they have another secret instinct, a remains of the grandeur of their original nature, which makes them conscious, that happiness in effect consists only in repose. And from these two opposite instincts, they form a confused design, which is hidden even from themselves in the recesses of the soul, which engages them to seek after repose by means of agitation, and constantly to imagine, that the satisfaction they have not will infallibly ensue, if by surmounting certain difficulties, which they now can discern, they may but open by that means the door to tranquillity.

Thus our life runs away. We seek rest, by encountering some impediments, and when we have removed them, rest itself becomes insupportable. For either we are ruminating on the miseries we feel, or on those which we fear. And even when we see ourselves on all sides under shelter, disquietude, though deprived of its authority, will yet infallibly shoot forth from the heart, where it is naturally rooted, and fill the mind with its poison.

Therefore, when Cineas said to Pyrrhus, who proposed to enjoy himself with his friends, after he should have conquered a good part of the world, that he would do better to take his happiness in advance, by beginning at once to enjoy ease, without going in quest of it through so much fatigue; he gave him advice, which was indeed full of difficulty, and which was scarcely more rational than the project of that ambitious young prince. Each of them supposed that a man could be satisfied with himself, and his present possessions, without filling up the void in his heart, by imaginary expectations; which is false. Pyrrhus could never have been happy, either before or after the conquest of the world; and perhaps that easy life which his minister recommended to him, was still less capable of giving him satisfaction, than the tumult of the battles and voyages which he planned in his mind.

We ought therefore to acknowledge, that man is really so miserable, that he would disquiet himself without any external cause of disquiet, by the mere state alone of his natural condition; and yet he is at the same time so trifling and vain, that while he is full of a thousand essential reasons for sorrow, the least trifle in the world is sufficient to divert him. Inasmuch, that if we seriously consider it, he seems more to be pitied for being able to amuse himself with things so frivolous and mean, than for being distressed at his own real miseries. His diversions are infinitely less rational than his uneasiness.

Whence is it that this man, who has lately lost his only son, and who was this morning taken up with law-suits and litigations, now seems to think nothing more of them? Do not be surprised; he is wholly taken up with looking which way the stag will pass, which his dogs have been in chase of these six hours. He cares about nothing else now, notwithstanding all his afflictions. If you can but make him enter into some diversion, you make him happy for that time; but with a false and imaginary happiness, not arising from the possession of any real and solid good, but from a levity of spirit, which makes him lose the memory of his real calamities, to attach himself to mean and ridiculous objects, unworthy of his attention, and still more unworthy of his love. It is the joy of a sick man, of a man in a frenzy, not arising from the health, but from the disorder of his mind. It is the laugh of folly and delusion. It is wonderful to observe what trifling things please men in their games and diversions. It is true, that by keeping their minds employed, they preserve them from thinking on their real evils; but then such things keep them employed, only because the mind forms in them an imaginary object of delight, to which it attaches itself.

What do you take to be the object of those men, whom you see playing at tennis with such application of mind, and such exertion of body? The pleasure of boasting to-morrow among their friends, that they have played better than any body else. This is the real source of their earnestness. And thus others again toil in their closets, for the sake of showing the learned that they have resolved a question in algebra, hitherto reputed inexplicable. And many others, foolishly enough, in my opinion, expose themselves to the greatest of dangers, to vaunt of some town they have taken; nor are there wanting those who kill themselves in taking notice of all this; not that they may grow wiser, but merely to show that they know the vanity of it; and these last are the most foolish of all, because they are so knowingly; whereas we may suppose of the rest, that they would not act as they do, but for want of knowing better.

One man passes away his life without uneasiness, by gaining every day for a trifling stake, that would be rendered unhappy, if you were to give him every morning the sum which he might win in the day, upon condition that he should refrain from play. It will be said, perhaps, that it is the amusement of the play which he seeks, and not the gain. Yet if you make him play for nothing, he will feel no eagerness about it, and becomes dull. It is not, therefore, the mere amusement which he seeks; a languishing amusement without any interest would fatigue him: he must be allowed to heat and rouse himself, by imagining that, which he would not accept, if it were given him on condition of not playing; and that he shall create an object of passion, which shall excite his desire, his anger, his fear, and his hope.

So that these diversions which constitute the happiness of men, are not only contemptible, but false and deceitful: that is to say, their object is merely a phantom and delusion, which would be incapable of occupying the mind of man, if he had not lost the taste and perception of real good, and were he not filled with baseness, vanity, levity, and pride, and an infinite number of other vices; and they only relieve us under our miseries, by creating a misery more real, and more injurious. For such is what ever

hinders us from thinking principally about ourselves, and which makes us insensibly lose our time. Without this, we should, indeed, feel dissatisfaction, but this dissatisfaction would lead us to seek some more solid means of escaping from it. But diversions deceive us, amuse us, and lead us on heedlessly to our graves.

Mankind having no remedy against death, ignorance, and misery, have fancied the way to be happy was to think nothing about them. This is all they have been able to invent to console themselves under their calamities. But a most miserable consolation it is, because it tends not to the cure of the evil, but only to the concealment of it for a very short time; and because by concealing it, it hinders us from having recourse to such means as would really cure it. Thus, by a strange subversion of the nature of man, he finds that disquiet, which is to him the most sensible evil, is in one respect his greatest good, because it may contribute, more than any thing else, to make him seek after real restoration; while his diversions, which he looks upon as his principal good, are indeed his greatest evil, because they are of all things those which most effectually keep him back from seeking the remedy of his miseries. And both the one and the other are admirable proofs, both of the misery and corruption of man, and at the same time of his dignity. For he only grows weary of every object, and engages in such a multitude of pursuits, because he still retains the idea of his lost happiness; and not finding it within himself, he vainly seeks it in external things, without ever obtaining satisfaction, because it is neither to be found in ourselves, nor in creatures, but in God alone.

## SCRIPTURE ILLUSTRATION.

Extract from the Life and Travels of Serjeant B. in India.

"October 1.—We fell in with a fine stream in the neighbourhood of some immense rocks, piled one upon another, in such a manner that had it not been for their immense size and weight, I would have been tempted to believe they had been placed there by the hand of art. I am not at all surprised, that persons who live in such a temperate climate as ours, do not see the full force or beauty of many of the figures in the sacred volume; but were they to travel a few hundred miles in this country, probably they would not read their Bibles with such cold indifference; and, although even the figures of scripture may fall short of the truth they are intended to convey, yet their appropriateness is often much greater than is generally conceived.

"Were a reader of the Bible to see a company of way-worn travellers, whose feet were roasted with the burning sand of the desert, the sweat streaming from their bodies, and their features distorted with thirst and fatigue, running to those rocks and waters for cooling and refreshment, would he not then discover a sufficient illustration both of the strength and sublimity at least, of the second clause in that passage of Isaiah: 'A man should be as a hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, and as the shadow of a great rock in a weary land.' And I am sure the traveller himself must be destitute of all natural taste or natural sensibility, or rather, in more appropriate language, 'the things of the spirit of God must be foolishness unto him,' if he does not feel the full force of this passage. I can say it from repeated experience, that I have been so exhausted by heat, fatigue and thirst, as to be hardly able to crawl along on the march, even with all the natural spirit I could muster; but after having had the opportunity of resting for a short season in the cleft or shadow of a rock, and receiving a mouthful of refreshing water, I have gone forward more invigorated than if I had partaken of the choicest dainties of India."

From the Boston Medical Intelligencer.

## DISORDERS OF LITERARY MEN.

[Continued.]

In the course of our future observations on this subject, we shall consult the different authors who have written on the subject; and without troubling our readers with references, we shall give such remarks as have been the result of both reading and reflection.

1st. The influence of study and habitual meditation on the different organs of the animal economy, and on the intellectual faculties.

In considering the influence of study and meditation on the corporeal and the intellectual faculties, it is necessary to premise some general remarks on those functions which constitute life. These have been divided into animal and organic. The organic functions, or the functions of organic life, belong to man considered as an individual; such are respiration, digestion, nutrition, locomotion, circulation, generation, &c.; these belong to us in common with inferior animals, and with vegetables. The animal functions connect us with objects around us; such are sensation, perception, motion, &c.; and the centre of these is the brain.

These two systems or lives, though thus distinguishable, are closely connected with, and dependent on each other. Hence the influence of the mind on the body, and the reciprocal influence which the state of the body or the health, exercises on the mind. Hence, too, why the man who in vigorous health, and in the early periods of life, is bold, aspiring and sanguine, when age overtakes him, becomes anxious, dispirited and timid. How remarkable the connexion between the digestive system and the brain! Affections of the stomach are marked by impaired vision, headache, and vertigo; while, on the other hand, an injury of the substance of the brain produces vomiting, and its contusions are followed by jaundice.

Still more intimate is the alliance between the organic system and the passions. If the mind is a prey to anxiety, the stomach refuses to digest the food; and if anger predominate, the heart beats with unusual quickness, the face is flushed, and the whole appearance testifies the internal disorder. The slave of ambition, who devotes his whole soul to the pursuit of power or fame, is wasted by corroding care; and often has the consequence been fatal, when those too fondly cherished hopes have been doomed to disappointment.

The animal system is remarkably under the control of habit. By the frequent employment of certain muscles, their strength is increased, and we acquire dexterity in their use—a fact which is abundantly exemplified in the activity of the rope-dancer,

and the skill of the mechanic. Something of this kind, though in a less degree, takes place in the organic system.—Thus the stomach digests more readily the food to which it is accustomed, than that to which it is a stranger. But it still remains a question, whether this principle extends to the brain. It is certain that the powers of the mind are increased by exercise, and blunted by neglect; but how far this influence is effected through the brain, is the point in agitation.—It may be thought that we go too far in attributing to each portion of the brain its particular functions, and maintaining that its development is connected with that of a certain talent or propensity of the mind; but this doctrine can boast its powerful defenders, and its rational defence. The growth of this organ usually accompanies the development of the mind; and in idiots, the deformity of the skull, and the smallness of the brain, are equally observable, whether it be that the former opposes the extension of the latter, or this, for want of distention, fails to make its usual impression on the former.

Every part of our system has its peculiar sensibility, and its susceptible excitement from causes corresponding to that sensibility. The muscles are excited to action by the will, through the medium of the brain, and each sense is in relation with certain qualities of the objects around. The eye is affected only by light, and the ear by sound. The brain, too, has its causes of excitement. The exercise of the mental powers determines the blood to this organ, and produces a temporary orgasm; and from analogy we may infer, that this exercise, become habitual, must be followed by the general development of the organ, or the increase of those parts which correspond to the faculties called into exercise.

No one can fail to have remarked the effect produced in the student by long continued attention to a single subject. The theme of his contemplation absorbs his whole soul; surrounding objects lose their power of affecting his senses; his eye and his ear are addressed in vain; or, if his attention can be gained for a moment, the impression is transient, and the mind relapses into its previous abstraction. In the mean time, the brain becomes the seat of unusual excitement; the face is flushed, and the arteries of the head beat with unusual force. If the work which engages him be one of imagination, the effect will be modified, and his whole appearance will indicate a deep interest in the subject;—his eye will be lighted up with animation, or overflowing with sympathy. The ardour of composition produces an effect still more striking, as the effort and the interest are greater.

## Deferred Articles.

**Power of Genius.**—It is asserted that the greatest characters the world has known, have arisen from an obscure origin. The following list in proof of this assertion might be greatly enlarged, and particularly by those who have been, or now are, eminent in the United States.—Demosthenes was the son of a forgerman; Virgil, of a baker; Horace, of a freedman; Theophrastus, of an old clothesman; Rousseau, the poet, of a shoemaker; J. J. Rousseau was a watchmaker; Moliere was the son of a tapestry-maker; Rollin, the historian, of a cutter; Massillon, of a tanner; James Cook, of a very indigent peasant;—Shakespeare, of very poor parents; Benjamin Franklin of a tallow chandler, and himself a printer; James Monroe was the son of a mechanic; Rittenhouse was a goldsmith. Here is encouragement for young men of genius. By the means of industry, perseverance and good habits, every obstacle to the road of fame has often been surmounted. If a young man of talents resolves to be eminent, and pursues the requisite course, he will become eminent.

**Canal Steam Boat.**—A Steam Boat, we learn, commenced running on the Erie canal, between Utica and Rochester, the 9th ultimo. The fare, including boarding and lodging, is advertised at three cents per mile. This is another degree of improvement in our inland navigation of which it was not thought susceptible. The certainty, the cheapness, and the comfort, of this mode of travelling, over all others, are evident.

**Coloured people in New York.**—According to the Census of the United States made in 1820, there were in the state of New York, 29,179 free persons of colour and 10,088 slave. Since that time it is known that the number of slaves has diminished, and the number of free persons of colour increased. The period fixed by law for the termination of slavery in this state, is the 4th of July, 1827.

**Fire Department of New-York.**—The last annual report of the Chief Engineer of this department, states that there are, in that city, 45 engines, 4 hook and ladder trucks, 1 hose wagon, 10,935 feet of hose, 172 fire buckets, 18 ladders, 24 hooks, and 1285 men attached to the fire department.

## Advertisements.

## Fashionable Hat Store.

## PENNELL PALMER, GOLDEN HAT,

Pennsylvania Avenue;

PARTICULARLY recommends to the public, and citizens generally, the new and elegant

## Superior Drab Hats,

Now on hand, just finished, and fitted for summer wear, a new and superb style of gentleman's habit—manufactured under the particular care and management of the subscriber.

These Hats are the more particularly recommended, on account of their being absolutely the work of mechanics, professing the business, and under the inspection of the Subscriber's experience.

## ON HAND,

A great variety of every description of Hats, Beavers, Castors, & Rorams, Of all sizes, always to be had as above.

May 22-24

## Prospectus

OF THE

## SUNDAY SCHOOL

## MAGAZINE,

TO BE PUBLISHED MONTHLY

## THE AMERICAN

## Sunday School Union

The time was, when the announcement of a new periodical work would have excited the theory in philosophy, of some party or of some sect in religion. But this is now passed away, and in presenting the public the prospectus of a new Magazine devoted to the cause of benevolence, piety, we may hope for a favourable reception, though we lay claim to the patronage of no particular sect, or denomination, but only invite the support of all.

Sabbath School instruction has been universally and deservedly approved, and classes of well informed persons, their friends have more cause to commend, than of opposition. But notwithstanding the general favour which these efforts have obtained in the public mind, more effort is required to give an impetus to the exertions of those who possess this mode of Christian benevolence. And the Managers of the American Sunday School Union believing that a Monthly Magazine, adapted to the purposes of the Union, would promote these important ends, have resolved to publish such a journal, relying on the blessing of God to crown their benevolent success. To secure the patronage and support this work, the Managers address themselves directly to the friends of the Union, and to all who are engaged in the self-denying duties of Sabbath School instruction, to bespeak their favourable and steady support, of the

## SUNDAY SCHOOL MAGAZINE.

The American Sunday School Union was organized in the city of Philadelphia the 25th of May, 1824, now numbers auxiliaries, seven hundred and twenty schools, having seven thousand three hundred and thirty-seven teachers, and forty-one hundred and eighty-one scholars.

All the funds and books of the Philadelphia Sunday and Adult School Union now become the property of this Society, the many expressions of pleasure and affection which have been given to its pious and distinguished individuals, and distant sections of the Union render it in fact, as well as in name, an Institution.

The following resolution, passed at the anniversary of the Sunday and Adult Union, will show the importance of every numerous and respectable meeting to this design of the Board of Managers.

On the motion of the Rev. Rasmusson of Ohio, seconded by the Rev. Henry of New-York,

"Resolved, That this meeting have with great pleasure, that measures be adopted to publish a Monthly Magazine, devoted to the interests of Sunday School, that they do unanimously, and most approve the contemplated work, and recommend it to the patronage of the Institution."

(Signed) ALEXANDER HENRY, President.

JOHN C. PECHIN, Sec. Sec.

With such encouragement to our Magazine, it only remains for the Board to state the plan on which it will be conducted. The object of this work will be to supply a summary record of the proceedings of the American Sunday School Union, and of all its kindred societies, in all parts of the world; to make public the best methods of conducting Sabbath Schools, admitting of such questions as relate to management; to notice, and review, with particular reference to their tendency, books, and such as treat on subjects of importance; to give such hints on travelling in the fear of the Lord, as are suited to the circle as well as the Sabbath School; to set such well authenticated facts, and memoirs of pious youths, as tend to the power of divine truth, encourage and Sabbath School Teachers, and the minds of the pious; and, finally, to the readers of all classes, to take their prayers and labours necessary for the promotion of the rising generation.

## TERMS.

I. A Number, consisting of 32 octavo pages, printed on fine paper and a good copy, published on the first day of every month, making one volume of about 320 pages per year.

II. The price of the work will be one dollar and fifty cents per annum, payable in advance, or by the sixth Number.

III. Subscriptions will not be received for less period than one year, and no subscription must be given before the expiration of the eleventh number of a volume.

IV. Societies, or individuals, paying for copies, may receive a seventh copy gratis.

Subscriptions are respectively to be transmitted a list of their names and places, denoting, stating the mode of conveyance, in a fair hand, to A. Claxton, Agent of the American Sunday School Union, at the postoffice, No. 29, North Fourth-street, Philadelphia.

Communications suited to the plan of this work, will be thankfully received.

The first number will be published the 1st day of July.

Philadelphia, June 1st, 1824.

June 26-28

To Magistrates, Constables, &c.

A GENERAL assortment of Stationery, of the Peace, for sale at the office.

Nov. 8.—

## PRINTING,

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